

one objective point. This may be the bringing into the church the unchurched, or the conversion of those already in the congregation, or the spiritual awakening of the young in the Sunday-school, to which the pastor looks for the chief additions to the church, or the deepening of the spiritual life of the church members, or to the defining of their too hazy and nebulous faiths. But it cannot profitably be all in one season. He who undertakes to do everything in one year ends by doing nothing at all. Are both the church and the community dead? The pastor must decide whether he will endeavor to arouse the community through the church or the church through the community. Do his young people have a monopoly of enthusiasm, and are his older members "dead and alive?" He must find a way to use the enthusiasm which exists in kindling enthusiasm where now there is none. On the other hand, is there a quiet but real spiritual life among the older members of the church which is offended by the noisy simulation of enthusiasm among the young? He must find a way to teach the latter that it is the fire that glows, not the fire that crackles, which really furnishes warmth. In short, if the minister returns to his fall work with no other results from his vacation than a physical recuperation; returns to preach whatever happens to come into his head, and to put his shoulder to the wheel to push the dragging prayer meeting along the old ruts in the old and dry sand, to call on the families in rote, beginning in the alphabet where he left off last spring, to grumble at the separation between the young people and their elders, without having formed any well-considered plan to heal the widening breach—if, in short, he comes on his fall work without any campaign planned to meet the peculiar exigencies of his particular parish, he need not wonder if at the end of the season he has nothing to show to himself, his people, or his Lord, as the fruit of his labors, however industrious and however devoted he may have been.

If the pastor cannot write down on paper his plan of campaign, if it is not definite enough for that purpose, it is quite time that he set himself to work to form a plan sufficiently definite to be so written down. Better, if necessary, leave the new books unread, and preach old sermons, until he has studied his field and out of his study evolved a plan. For permanent victories are won, not by mere fighting, but by campaigning.

A great soul may dwell in a small body, but many a small soul finds it difficult to live in a great body.

INCONSISTENT.

The following from the *Interior* shows the inconsistency of the Christian Scientists who claim to have abolished death.

The Christian Scientists of the country had a grand rally at Concord, Massachusetts, July 4, and "paid homage," whatever that may mean, to the foundress of their sect. Mrs. Eddy made the usual address to the effect that she had "banished sin, suffering and death," from the world. And one of her admirers present has written to the secular papers expressing the sorrow many of them felt when recognizing that they had probably "seen her for the last time." That is better than anything in Mark Twain. There is no humorist equal to your unconscious humorist. The mental make-up of a hearer who "pays homage" to a woman because she has "banished death," and who is bowed in sorrow when the thought occurs to her how soon the speaker herself must die, is something past finding out. David said that all men are "fearfully and wonderfully made," but some men are more wonderfully put together than others.

Personal Mention.

Sister W. J. Orn reports one accession at Milford, Ind., Brother Rensch pastor.

Under date of Sept. 27, Brothers Gillin writes: "One week's meeting; one accession, baptism yesterday. Crowded house each night."

Brother J. K. Leedy is busy at work for the Master. As a rule his communications are accompanied with the cash for one or two new subscriptions.

Sister Grossnickle writes: "I send you one dollar for one subscription to the EVANGELIST. I hope you will get the five hundred." Those are the good wishes that count, sister.

Brother A. S. Menaugh reports that the Mt. Union church will raise its one cent a month per member for National Mission Board. Most of the members will pay the entire amount at once.

The report in last week's paper of the Kanemorado Conference by H. M. Lichty is a model report. It is not a mere repetition of the former program but an account of what the conference did.

Do not fail to turn to the Mission Field department of this paper and read Brother Cassel's "Open Letter to the Churches." Read it twice then pray over it, read it again and you will be ready for the practical part of the letter.

Brother Israel Penrod writes: "I will send in two new subscriptions and as many more as I can, but two at all hazards, on that five hundred proposition." Thanks, brother, two hundred and fifty others like yourself will settle the matter.

Brother Geo. E. Little, Frankfort, Ind., writes: "Enclosed find five cents in stamps for which please send to me one Brethren Quarterly. I teach a class in the Christian Sunday school, but I use our Quarterly as I like it much better than their Quarterly." This is the experience of others who use our Quarterlies. We are pleased to know that our "Helps" give such universal satisfaction.

Brother J. C. Mackey, A. M., Ph. D., of the Meyersdale pastorate is doing an excellent work in his charge. Lately he closed a meeting at Summit Mills, one of his regular appointments,

with ten accessions by baptism. During the two and one half years of his pastorate at Meyersdale, he has received into the several congregations of that charge one hundred and thirty-seven members. This is certainly a very good record.

Brother J. M. Bowman, Glenford, Ohio, writes: "I have just come from some of the churches in the western part of the state. The people are eager to have work done among them. We are in sore need of preachers who will go and take God at his word. I wish you would say in the EVANGELIST that preachers who are willing to 'Go' and are free as taught in Heb. 13:5 and will accept the promise and encouragement of Heb. 13:6 and can do the work in Ohio are requested to write to me as soon as they see this." Now then if there are any preachers who are not engaged for the present and can comply with Brother Bowman's conditions, rather the Lord's conditions, let them correspond with him.

We take the following from a paper published at Sabetha, Kansas: The Progressive Brethren dedicated their church at Pony Creek Sunday. Rev. Chas. Yoder of Warsaw, Indiana, preached a powerful sermon. The new structure cost \$1,300 with fixtures, and \$500 remained to be paid before the house could be appropriately dedicated to the Lord's service. But Rev. Yoder, assisted by Rev. J. H. Burnworth, of Falls City, and Rev. J. D. McFaden, of Chicago, spoke in a happy strain to the people and wiped out the debt in short order. The house was unable to accommodate over a third of the people. But Rev. Yoder has a very strong voice and those who were unable to gain admittance could distinctly hear from the lawn on the outside. Services will be held every Sunday, morning and evening. A series of meetings will be instituted in a short time.

Sister Ellen Gnagey gives some plain, practical advice to King's Children, in this issue. Having been left fatherless very early in years, it was our good fortune to find a home with the family to which sister Ellen belonged. It was a very pleasant place to make one's home and we remained about ten years. We always expected Ellen to become a power for good in the Master's service, and our expectations have been realized. One time she read thro the entire Bible, Old and New Testament, to find a convincing argument that sisters should wear bonnets. The result of that impartial investigation was that she became an enthusiastic "progressive." This bit of history is not meant as a biography of sister Ellen. It will be time enough to write when she gets thro with her Master's work on earth.

Communion Notices.

The brethren of the Maple Grove congregation, Delaware county, Ind., will hold their communion service Saturday evening, Oct. 9, 1897, at 7:30. Come with us.

WM. W. SUMMERS, Pastor.

No interfering providence the brethren of the Listie congregation will hold their Lovefeast at the Listie church, Somerset county, Pa., Sunday evening, Oct. 10, 1897. All are cordially invited.

JOHN H. KNEPPER, Pastor.

There is only one way to be manly and that is to surrender to the will of God.